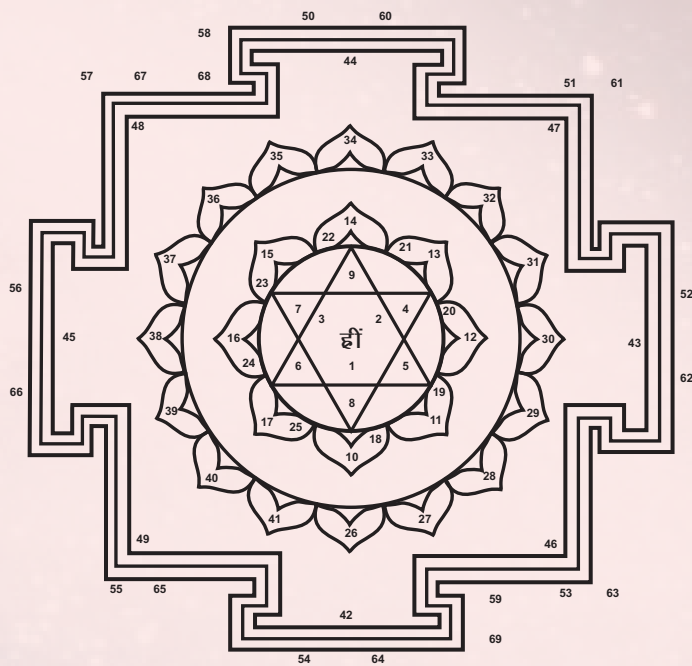


SHRI MATANGI YANTRA POOJAN



SHAKTANAND

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NIRVANA SAGE- Yantra Text

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Introduction

Mantra-Yantra-Tantra, all three combine together to represent the completeness of any Sadhana. The real meaning of the mantra is represented in the whole cosmos and that same meaning is represented in our body too. That is why Brahmurishi Vashishth said, 'Yatha Pinde tatha Brahmande' i.e. as is the body, same is the Cosmos.

Crossing the body and the Cosmos one approaches the Bindu which is the coordinator of Yantra.

That Bindu itself is the brahm. Thus entering from the Bhoopur, realizing the respective deities of Mandal, Shatkone, Trikone etc., one can reach that Bindu. This Bindu itself is Brahm.

Hence remembering the Mantra, for doing the sadhana of the Yantra through the method laid down by Tantra, to realize the actual form of Yantra, is the real meaning of Sadhana. For this, one should practice Yantra-sadhana under the guidance of a qualified guide.

Shri Suneet Joshi (Suyoganand Nath) has brought forward this book as a matchless present for all the Sadhaks.

This is beneficial not only for studying purpose but for actual practice too.

Sadhana is a thing of experience and not of argumentation. "Shradhavaan Labhate Gyanam".

Iti Sham.

Jiveshwar Mishrah (Abhayanand).
Vaishakh Shukla Paksha Dwadashi Samvat 2076, Vikrami.

Foreword

Without Yantra, Mantra and Tantra Prasad(fruit) of the devta is extremely difficult. Yantra is the gross body of the Devta/divinity. Poojan, Nyas and Mudra etc. are the tantra of the devta. Mantra is the causal body of the devta. Devtas are under the control of Yantra, Tantra and Mantra.







Ath Yantram Pravakshayami Devta Suprasadhanam,

अथ यंत्रम् प्रवक्ष्यामि देवता सुप्रसाधनम्,

Yantra Bina Devta Ch Na Prasidati Sarvada.

यंत्र बिना देवता च न प्रसीदति सर्वदा ।

Thus one can say one should perform yantra poojan for pleasing the devta. Yantra (यंत्र) is a mixture of two letters Yam (यं) and Tra (त्र). 'Yam (यं)' represents a support or base while 'tra' which comes from 'Tra (त्र)' dhatu and represents freedom from bondage. Yam is the lord of death hence we can infer that yantra is that which provides us liberation from the bondage of life and death. Yantra is a mechanism, a machine, which works. Whenever we look at any object first we see its form which is outer manifestation and then we try to understand its symbolism which is inner manifestation. Thus we can say that a yantra represents a symbol of concentration. Like our houses are made as per specific designs and owner lives in it at a particular point and to access his location a specific path way is to be followed. Same is the case with yantras. Yantras are the geometrical representation of the dwelling places of divinities or we can say that it is a geometrical representation of the energy of a specific divinity. In tantra elaborate procedures are laid down to access the yantra, the basic being the guards of the four doors. First, one has to make friends with one of them to gain entry in to it. All the four are having different nature and hence their respective sadhanas, mantras are also different.

It is seen that yantras comprise of a combination specific geometrical symbols like Bindu. Triangle , six sided Star, Circles, 8 Petal/12/16/64 (, , , ) etc. petal lotuses with a square periphery all around with four gates in the four directions. This periphery is called **Bhoopur**() and is generally made up of three equidistant lines. The other aspect of yantra is called Mantra. Mantra is said to be the key with which one can enter in to that geometrical formation of yantra to unravel the inherent energy in it which is the specific devta whether masculine or feminine. Scientifically we can say that a mantra comprises of

seed syllables of Hindi varnmala which are chanted from specific location of the mouth cavity. Each alphabet pertains to a specific location for its chanting carries a unique energy to it (for details read 'Matrika Shakti Vilas'). Repeated chanting of that frequency generates a threshold value of specific energy which helps to open the lock of the yantra to gain access in to it.

As per tantra, coming to the concept of cosmic creation, it is said that at start there was nothing and everything was at complete rest which was explained by a state of Param Shunya (zero). This param shunya though seemed to be empty but there were two primordial powers, Shiv (pure intelligence) and Shakti (pure dynamism) existing together in a perfect equanimity. Sensing the desire of the Shiv (pure intelligence) for creation, Shakti (pure dynamism) moved, thus a point got created in that perfect stillness or Shunya. This point was called a **Bindu**. Thus from the state of super conscious state of Shiv and Shakti, a visual state of bindu got created. We can say that from subtle, a gross expression was established. When the wave of energy moved out of this bindu a line got created. The intersection of the lines created a **triangle**, the first cosmic womb from where evolution process towards manifestation of the world started. Raudri, Jyeshtha, Vama represented the three sides of this triangle which co- joined with Vaikhari, Madhyama and Pashyanti while the central bindu represents Para.

The above is surrounded by a square generally, known as **Bhoopur** which comprises of a combination of horizontal and vertical lines representing static and dynamic forces. As it is said that a sadhak experiences the reality in the chidakash (space between the brows) in the form of a circle while a yogi experiences it in the form of a square which is more evolved and balanced. In the three lines of the Bhoopur, three sets of divinities dwell. In the middle line devtas of all the ten directions dwell in their specific direction i.e. Indra (East)¹, Agni (S-E)², Yam (S)³, Nairitt (S-W)⁴, Varun (W)⁵, Vayu (NW)⁶, Kuber (N)⁷, N-E (Ishan)⁸, N-Brahm (N-NE)⁹, Anant (SW)¹⁰ respectively; in the inner line all the four dwarpaal or gate keepers reside i.e. Batuk-(South), Ganesh-(West), Yogini-(North), Kshetarpal-(East); while in the outermost line ten armaments of the ten direction divinities i.e. Vajra¹, Shakti², Dand³, Khadag⁴, Paash⁵, Ankush⁶, Gada⁷, Trident⁸, Padm⁹ and Chakra¹⁰ respectively are located to guard the fort of yantra so that no unqualified should enter it.

Generally Shiva, the pure consciousness, intelligence and support is represented by an upward pointing triangle while Shakti, the pure

dynamism, descent of energy is represented by a downward pointing triangle. When these two superimpose, a **six sided star** is created. The creation is said to be formed with coming together of Sun, Moon and Fire i.e. Surya, Chandra and Agni respectively. The matrika shaktis are divided in to vowels and consonants. There are 16 vowels in Hindi language represented by 16 Kalas of the Moon and 25 consonants of Surya and 9 kalas of Agni (Fire) are there. Apart from this sometime **8 petal lotus** is also made which pertains to five elements of Space, Air, Fire, Water, Earth and three other namely Mind (मन), Intellect (cqf)), Ego (चित) respectively and sometimes 8 shaktis like Brahmi etc. reside there.

The various geometrical formations in the yantra represent various Avaran for poojan of different divinities or forces. This poojan is done generally in two ways. One is called Srishti Kram (Creation) and other is called Sanghar Kram (Dissolution). When we move from Bindu towards bhoopur it is called Srishti Kram and when we move from Bhoopur towards the Bindu it is called Sanghar Kram. The Devi resides in the bindu. As per swabhav one follows either of the two paths. Another important thing to be understood in case of yantras is the direction. Normally in a formation drawn on a paper, top corner is taken as North and right hand side is taken as East. But in case of yantra it is rotated through 90 degrees in anti-clockwise direction. So the paper North becomes East of the Yantra and other directions also rotate accordingly. Generally 8 directions are represented on the yantras but some time ten directions are also given on it. The 8 directions are North, South, East and West, N-E, S-E, S-W, W-N. The 9th and 10th direction come in-between N-NE and S-SW in case of general directions on a paper but between E-NE and W-SW in case of yantra.

The yantras bought from the market are on copper plates but many times a sadhak has to draw them with his or her hand. In that case, bark of a bhoj patra is used. A pen made out of the pomegranate tree twig is taken to draw the yantra on a specific time. A procedure is also mentioned for getting the apple tree twig which is being shared below. The idea here being to share as much knowledge as possible, with all the sincere sadhaks. Go to the pomegranate tree to request for a twig for making pen for drawing a yantra on so and so date. Chant the following sloka in front of it and light a dhoop under it.

Om! Vetalaashch Pishachashch Rakshashch Sari Saripa,

(ॐ वेतालाश्च पिशाचाश्च राक्षसाश्च सरीसृपा)

Apsarpantu Te Sarve Vrikha Asmaad Shivagya.

(अपसर्पन्तु ते सर्वे वृक्षादस्माच्छिवग्या।)

Offer some money, jiggery, rice, supari, roli at its roots and namaskaar.

ॐ नमस्ते अमृत सम्भूते बलवीर्य विवर्द्धिनि

बलमायीश्च मे देहि पापन्मे त्राहि दूरतः ।

Thus tell the tree on which day and date you are coming to take the twig from it.

On the appointed day, chanting the mantra *Om! Hreem Chande Hum Phat Swaha* (ॐ ह्रीं चण्डे हूं फट् स्वाहा) take the twig by breaking it with hand or with a stone and not with any blade etc.

Another important part is the ink which is to be used for making the yantra. It can be broadly divided in to two categories, masculine devta and feminine devta.

For **masculine devta** we should use Agar, Tagar, Kesar, Kastoori, Red Chandan, White Chandan, Gorochan, Hathimad, Rose water;

While for **feminine devta** we should use Chandan, Agar, Haldi, Kumkum, Gorochan, Shilajeet, Jatamaansi, Karpoor.

Further, what kind of work we require to do with the yantra, decides as to which day it should be made, sitting in which direction or which asan, in which season etc. Right now we are not going in to all those details. Though, tantra practitioners researched on it exhaustively.

Moving from this outward manifestation, a sadhak graduates to the higher inner plane or realm. For him/her this very body becomes the Yantra and the soul living within, the adya Shakti, the primordial power or the dear Isht devi. Depending upon his/ her dhyan, yearning, the inner energy takes that particular form and gives darshan. Generally, darshan is achieved in the chidakash, a space between the two eye brows. A sadhak gets darshan their in the form of a circle which is limited while a yogi gets a darshan their in the form of a square which is unlimited, as his Kundlini is fully awake right from his birth.

Prostrating, One sincerely prays to the Mother, that every ardent sadhak, devotee may be blessed to reach the state of evolution where all yogis dwell and hence fulfil the purpose of the borth in this human form.

Date: 26th March, 2019.

Shaktanand

Chandigarh.

Shri Matangi Yantra Poojan

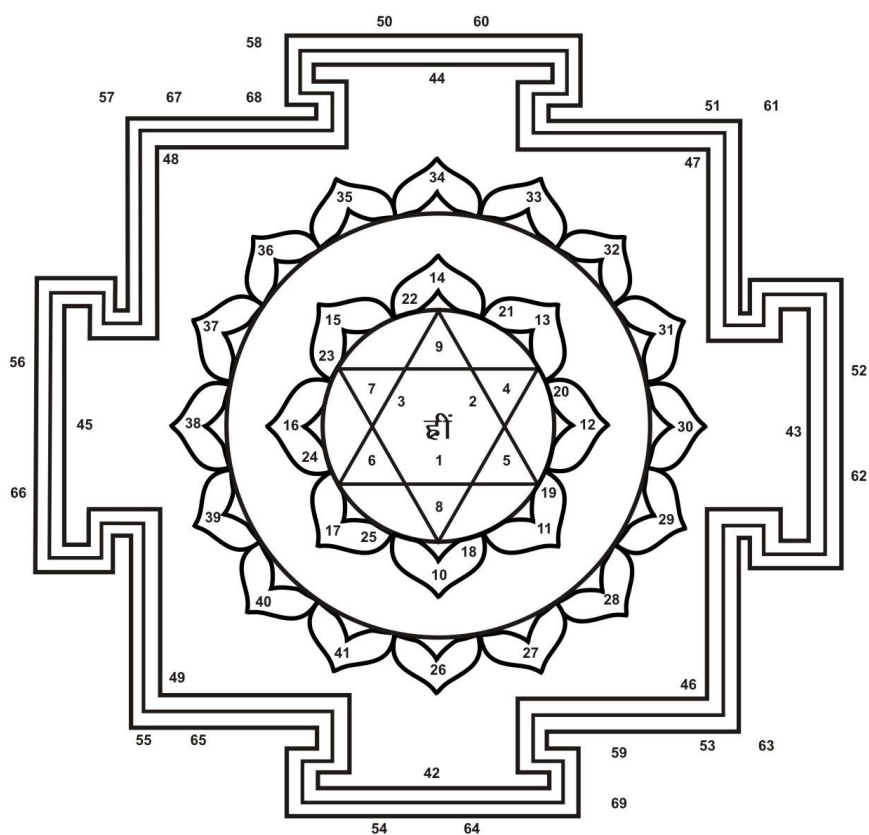


Om! Ghanshyamangeem Sthitaam Ratnapeethe,
ॐ घनश्यामलांगीं स्थितां रत्नपीठे
Shuksyoditaam Shrinivateem Rakt Vastram,
शुकस्योदितं श्रवतीं रक्तवस्त्राम्,
Surapaanmattam Saroj Sthitaam,
सुरापानमत्तां सरोज स्थितां
Shreem Bhaje Vallakeem Vaadyanteem Matangeem.
श्रीं भजे वल्लकीं वादयंतीम् मतंगीम् ।

Matangi, she who dwells in the forest, is often depicted as sitting on a bejeweled throne with a Veena in her hands and a parrot nearby listening. She is blue, wears red clothes and her ornaments include the bright crescent moon on her forehead. Matangi is seen as a young girl of the age of 16 years, with a narrow waist, abundant round breasts she smilingly plays her instrument. She is a Mahavidya representation of Saraswati, thus she is known as Neel Saraswati, created to spread music and education as well as illuminating wisdom. She embodies all of the 64 Arts (kala). Matangi is known to have been created from the 'uccista' (leftover food) of Shiva and Parvati. On her arrival when she asked for more leftover food, Shiva then said that Uccista Matangini would henceforth be the benefactress of all boons. Offerings in her worship are best made in a state of pollution, having eaten some of the food and with hands unwashed. It is said she manifested when Parvati once adopts the identity of a beautiful Chandalini that went and totally charmed Shiva out of his Samadhi by dancing before him. The event ended by Parvati gaining a boon from Shiva which was that this form of the Chandalini, that he loved, will last forever and will be known as Uccista-chandalini, and only after performing proper worship to her, will Shiva's worship be performed and be made fruitful! Matangi's eyes are intoxicating. She enjoys being adored in a state of pollution and the forbidden. She is often worshipped to gain favors and to attain Siddhis. Matangi is both powerful and liberating.

SHRI MATANGI YANTRA

श्री मातङ्गी यंत्र



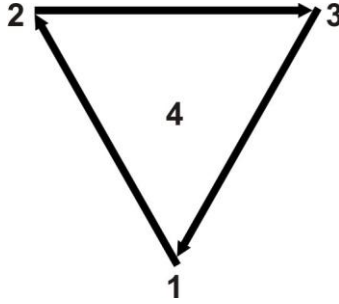
NIRVANA SAGE

Shri Matangi Yantra Poojan (As per Mantra Maharnav)

Yantra: Bindu, Triangle, 6 sided Star, 8 Petal Lotus, 8 Petal Lotus, 16 petal lotus, Bhoopur.

Mantra (32 letters): *Om! Hreem ह्रीं Aim (ऐं) Shreem (श्रीं) Namō Bhagwati Uchishth Chandali Shri Matngeshwari Sarojan Vashankari Swaha.*

Patra Establishment: Draw a downward pointing triangle in front on the left hand side, starting from 1 to 2 to 3 without taking the finger off from the ground with red chandan or kumkum. Do poojan of various shaktis with flower petals at different places in the triangle as written below:



At 1 : *Om! Anantaya Namah*; at 2 - *Om! Nagaya Namah*; at 3 - *Om! Koormaya Namah* and at 4 - *Om! Shaktadharshaktaye Namah.*

Put the copper pot over the point 4, with astra mudra say phat over it. Chanting Om fill it with water.

With Ankush Mudra attract the waters of various sacred rivers in to the patra from the light of the Sun in the space, saying

Om! Krom(ॠ) Gange ch Yamune Godavari Narmade Sindhu Kaveri,

Brhamndo Udra Teerthani Kare Sprishtava Te Rave,

Tein Satyen Mein Deva Teertahm Dehi Diwakara.

Rotate Dhenu Mudra over the pot 8 times, show Matasya mudra over it.

With flower petals do the poojan of Surya kala, Som Kala and Agni kala in its water.

Om! Ete Gandh Pushpe Ram Vanhi Mandalaya dash Kalatmane Namah,
Om! Ete Gandh Pushpe Am Ark Mandalaya Dwadash Kalatmane Namah,

Om! Ete Gandh Pushpe Om Som Mandalaya Shodash Kalatmane Namah.

Again show Dhenu Mudra, Conch Mudra and Yoni mudra to the pot. It is now ready to be used.

Asan Establishment:

Draw a Downward pointing triangle with red chandan/kumkum. Perform same poojan as done in the point 1-3 as above but in the point no 4 say *Adharshakti Kamalasnaya Namah*. Spread the asan over it.

Om! Asya Shri Asan Mahamantrasya Prithviah Meruprishtha Rishih, Sutlam Chandah, Koormo Devta, Asnopvesane Viniyogah.

*Prithvi tvaya Dhrita loka Devi Tvam Vishnu na dhrita,
Tvam Ch Dharya Ma Devi, PaviStrim Kuru Ch Asnam.
Yogasnaya Namah, Veerasanaya Namah, Sharasanaya Namah.
Om! Hrim SStrim Hum Om! Hrim Adhar Shakti Kamalasanaya Namah.*

Take three sips of water form the samanya argh and drink from the base of the right hand palm without making any sound with following mantra,

Om! Atma Tattva Shodhayami Namah,

Om! Vidya Tattva Shodhayami Namah,

Om! Shiv Tattva Shodhayami Namah Swaha,

And wash hands on the right side of the asan sayin *Om! Sarv tattva Shodhyami Namah Swaha.*

Purification:

a).

Take water from the pot in the left palm and cover it with the right palm and chant following mantra,

*Om! Apvitra Pavitro Va Sarva Vastham Gatoh Pivah, Ya smared Pundrikaksham
Sa Abhyantarah Shuchi. Om! Punatu Pundrikakshah, Punatu Pundrikakshah
Punatuh.*

Sprinkle the water with a flower holding it with Tattva mudra of the right hand over all the people, all the articles being utilized in the poojan and self.

b).

Self (Bhoot Shudhi)

Our body is made up of five elements and cleansing of all these is called Bhoot Shudhi. There are many short and elaborate systems for this mentioned in the different scriptures. Here we will use a simple method through the cleansing of the first five chakras which represent the five elements in our body too.

Sit in a meditative posture on the asan. Breath in and out horizontally through Mooladhar chakra three times and chant LAM beej.

Breath three times horizontally through Swadhishtan Chakra three times and chant Vam beej.

Breath three times horizontally through Manipur Chakra three times and chant Ram beej.

Breath three times horizontally through Anahat Chakra three times and chant Yam beej.

Breath three times horizontally through Vishudhi Chakra three times and chant Ham beej.

Chant Ram beej and generate a blaze of fire in the stomach, increase it and burn the thumb sized paap purush there. Turn it to ashes.

Repeat Yam beej and move the ash of the space of mooladhar chakra.

Chant Vam beej and knead it in to a ball.

Chant Lam beej and turn it golden. Inhaling and exhaling increase its size to cover the whole subtle body. Visualize the form of Hiranyagarbha for creation of new body. Regenerate Ether, Air, Fire, Water and Earth elements anew. Regenerate the gross body.

With ankush mudra attract the pranic energy from the cosmos and touching with tattva mudra establish it into the new body with following mantra,

Om! Aam (ॐ) Hrim (ह्रीं) Krom (क्रौं) Yam (यं), Ram (रं), Lam (लं), Vam (वं)
Sham () Shham () Sam () Ham () Hamsa Soham, mam jivah eha Sthita.

Om! Aam (आं) Hrim (ह्रीं) Krom (क्रों) Yam (यं), Ram (रं), Lam (लं), Vam (वं), Sam (शं), ṣa (षं), ṣa (सं), Ham (हं) Hamsa Soham Mam Sarv Indriyani Eha Sthitani.

Om! Aam (आं) Hrim (ह्रीं) Krom (क्रों) Yam (यं), Ram (रं), Lam (लं), Vam (वं), Sam (शं), ṣa (षं), ṣa (सं), Ham (हं) Hamsa Soham Mam Vang, Manah, Chakshu, Kshotra, Tvak, Ghnan, Pran, Eha Gatyā Sukham Chiram Tishthantu Svaha.

Raise the Kundlini to meet the Shiva in Sahasrar and bring it back to the mooladhar.

Strike the left heel on the left side of the asan three times.

Clap three times downwards.

Look around with strong Gaze to make all the bad spirits in the space move away.

Samkalp:

Om! Tat Sad Adya Parmatman Agya Pravart Manasya, AMUK Samvatsare, Shri Shwevarah Kalpe, Jambu Dwipe, Bharat Khande, AMUK Pradeshe, AMUK Sthane AMUK Mase (month), AMUK Gotrotpanne (gotra in which one is born, use Kashyap Gotra if gotra not known) AMUK Sharma Aham (Name), Shri Bhagwatya Matangi Prasad Sidhi Dwara Sarv Abhishth Sidhyartham Yatha Shakti, Yatha Gyanen, Yatha Sambhavit Upchar Dravyai Sang Avarnaih, Shri Bhagwati Matangi Yantra Poojan Krishaye. Tatha Ch Poojadhikaar Sidhyartham Sharir Shudhyartham Ch Bhoot Shudhyadi Moolmantram Nyasadikam Karishaye.

Viniyog:

Om! Asya Mantrasya Matang Rishih, Anushtup Chandah, Matangi Devta, Mam Abhishth Sidhyarthe Jape Viniyogah.

Risih Nyas:

Om! Matang Rishiye Namah Shirsi (Head),

Anushtup Chandse Namah Mukhe (Mouth),

Matangi Devtaya Namah Hridi (Heart),

Viniyogaya Namah Sarvange (Whole body).

Kar Nyas:

Hreem ह्रीं Aim (ऐं) Shreem (श्रीं) Angushtha-bhyam Namah

Hreem ह्रीं Aim (ऐं) Shreem (श्रीं) Namo Bhagwati Tarjani-bhyam
Namah

Hreem ह्रीं Aim (ऐं) Shreem (श्रीं) Uchishth Chandali Madhyama-bhyam
Namah

Hreem ह्रीं Aim (ऐं) Shreem (श्रीं) Shri Matangeshwari Anamika-bhyam
Namah

Hreem ह्रीं Aim (ऐं) Shreem (श्रीं) Sarvjan Vashankari Kanishtha-bhyam
Namah

Hreem ह्रीं Aim (ऐं) Shreem (श्रीं) Swaha Kartalkar Prishtha-bhyam
Namah

Shadang Nyas:

Hreem ह्रीं Aim (ऐं) Shreem (श्रीं) Hridaya Namah,

Hreem ह्रीं Aim (ऐं) Shreem (श्रीं) Namo Bhagwati Shirse Swaha,

Hreem ह्रीं Aim (ऐं) Shreem (श्रीं) Uchishth Chandali Shikhaya Vashat.

Hreem ह्रीं Aim (ऐं) Shreem (श्रीं) Shri Matangeshwari Kavchaya Hum,

Hreem ह्रीं Aim (ऐं) Shreem (श्रीं) Sarvjan Vashankari Netra Treyaya
Vaushast,

Hreem ह्रीं Aim (ऐं) Shreem (श्रीं) Swaha Astraya Phat.

DHYAN

*Om! Ghan Shaymal Angi Sthitaam Ratn Peethe,
Shuk Syoditaam Shrinivitaam Rakt Vastram,
Surapaan Mattaam Saroj Sthitaam,
Shreem Bhaje Vallkeem Vaadyanteem Matangeem.*

Prepare space for establishing the yantra on the ground.

Clean space in front of the asan, spread vikeern, sprinkle holy Ganges water and spread flowers over it.

Offer flowers chanting the following mantra,

Mam (ॐ) Mandookadi Partattvant Peeth Devtabhyo Namah

Do the poojan of peeth devta by offering flowers.

1.Om! Vibhutyai Matangyai Namah.

2.Om! Unnatayai Matnagyai Namah.

3. Om! Kantlyai Matnagyai Namah.

4. Om! Srishtayai Matnagyai Namah.

5.Om! Keertayai Matnagyai Namah.

6. Om! Sannatyai Matnagyai Namah.

7.Om! Vyushtayai Matnagyai Namah.

8.Om! Utkrishtayai Matnagyai Namah.

9.Om! Ridhayai Matnagyai Namah.

Put flowers in the middle saying, 'Om! Hreem ह्रीं Sarv Shakti Kamal Asanaye Namah.' Place yantra on flower bed saying Om! Matangi Yog Peeth atmane namah. Place the yantra over it

Bath the Yatra in Ghee, Milk and water. Smear it with Asht Gandh. Raise the devi from own heart and exhale it on to a beautiful fragrant flower held in both the hands and establish in the middle of the yantra.

Take a beautiful fragrant flower in both hands and inhaling raise the Devi from own heart and exhale on to the flower held in the hands and place it in the middle of the yantra.

Do Pran Pratishtha of the Yantra,

*Om! Aam Hrim Krom Yam Ram Lam Vam Sham Sham Sam Haum Soham
Hamsa Mam Prana Eha Prana.*

*Om! Aam Hrim Krom Yam Ram Lam Vam Sham Sham Sam Haum Soham
Hamsa Mam Jiva Eha Sthita.*

*Om! Aam Hrim Krom Yam Ram Lam Vam Sham Sham Sam Haum Soham
Hamsa Mam Sarvendriyani.*

*Om! Aam Hrim Krom Yam Ram Lam Vam Sham Sham Sam Haum Soham
Hamsa Mam Vang, Manah, Tvak, Chakshuh, Kshotra, Ghran, Pran Eha Gatya
Sukham Chiram Tishthantu Swaha.*

Om! Sanvinmaye Pare Devi Praamrit Ras Priye,

Anugyam Dehi Matangi Parivaar Archanaya Me.

1st Avaran Poojan:

Offer flowers, rice and water in the middle of the yantra.

1.Om! Hreem ह्रीं Aim (ऐं) Shreem (श्रीं) Ratyai Matangyai Namah, Rati Shri Padukaam Poojayami Tarpayami Namah.

2.Om! Hreem ह्रीं Aim (ऐं) Shreem (श्रीं) Preetyai Matangyai Namah, Preeti Shri Padukaam Poojayami Tarpayami Namah.

3.Om! Hreem ह्रीं Aim (ऐं) Shreem (श्रीं) Manobhavayai Namah, Manobhava Shri Padukaam Poojayami Tarpayami Namah.

*Abhisht Sidhim May Dehi Sharnagata Vatsale,
Bhaktaya Samarpaye Tubhyam Pratham Avaran Archanam.*

2nd Avaran(Shadkone) Poojan:

Perform the poojan of the six shaktis in the star or Shadkone with flowers and water with following mantras at respective places.

4. Om! Hreem ह्रीं Aim (ऐं) Shreem (श्रीं) Hridyaya Namah, Hridaya Shakti Shri Padukaam Poojayami Tarpayami Namah.

5. Om! Hreem ह्रीं Aim (ऐं) Shreem (श्रीं) Namō Bhagwati Shirse Swaha, Shir Shakti Shri Padukaam Poojayami Tarpayami Namah.

6. Om! Hreem ह्रीं Aim (ऐं) Shreem (श्रीं) Uchishth Chandali Shikhaya Vashat, Shikha Shakti Shri Padukaam Poojayami Tarpayami Namah.

7. Om! Hreem ह्रीं Aim (ऐं) Shreem (श्रीं) Shri Matangeshwari Kavchaya Hum, Kavach Shakti Shri Padukaam Poojayami Tarpayami Namah.

8. Om! Hreem ह्रीं Aim (ऐं) Shreem (श्रीं) Sarvjan Vashankari Netra Treyaya Vaushast, Netra Shakti Shri Padukaam Poojayami Tarpayami Namah.

9. Om! Hreem ह्रीं Aim (ऐं) Shreem (श्रीं) Swaha Astraya Phat, Astra Shakti Shri Padukaam Poojayami Tarpayami Namah.

Offering flowers and rice on the yantra chant the following,

*Abhisht Sidhim May Dehi Sharnagata Vatsale,
Bhaktaya Samarpaye Tubhyam Dwitya Avaran Archanam.*

3rd Avaran(1st Ashtdal) Pooja:

Perform poojan with flowers, rice and water with following mantras:

10. Om! Hreem ह्रीं Aim (ऐं) Shreem (श्रीं) Brahmayai Namah, Brahmi Matangi Shri Padukaam Poojayami Tarpayami Namah.

11. Om! Hreem ह्रीं Aim (ऐं) Shreem (श्रीं) Maheshwaryai Namah, Maheshwari Matangi Shri Padukaam Poojayami Tarpayami Namah.

12. Om! Hreem ह्रीं Aim (ऐं) Shreem (श्रीं) Kaumaryai Namah, Kaumari Matangi Shri Padukaam Poojayami Tarpayami Namah.

13. Om! Hreem ह्रीं Aim (ऐं) Shreem (श्रीं) Vaishnavayai Namah, Vaishnavi Matangi Shri Padukaam Poojayami Tarpayami Namah.

14. Om! Hreem ह्रीं Aim (ऐं) Shreem (श्रीं) Varahayai Namah, Varahi Matangi Shri Padukaam Poojayami Tarpayami Namah.

15. Om! Hreem ह्रीं Aim (ऐं) Shreem (श्रीं) Indranayai Namah, Indrani Matangi Shri Padukaam Poojayami Tarpayami Namah.

16. Om! Hreem ह्रीं Aim (ऐं) Shreem (श्रीं) Chamundayai Namah, Chamunda Matangi Shri Padukaam Poojayami Tarpayami Namah.

17. Om! Hreem ह्रीं Aim (ऐं) Shreem (श्रीं) Mahaluxmiyai Namah, Mahaluxmi Matangi Shri Padukaam Poojayami Tarpayami Namah.

Offering flowers and rice etc chant the following,

*Abhisht Sidhim May Dehi Sharnagata Vatsale,
Bhaktaya Samarpaye Tubhyam Dwitya Avaran Archanam.*

4th Avaran (2nd Ashtdal) Poojan:

Perform the poojan of Asht Bhairav with flowers, rice and water etc as per the following details,

18. Om! Hreem ह्रींAim (ऐं) Shreem (श्रीं) Asitaang Bhairavaya Matangyai Namah Asitaang Bhairav Shri Padukaam Poojayami Tarpayami Namah.

19.Om! Hreem ह्रींAim (ऐं) Shreem (श्रीं) Ruru Bhairvaya Matangyai Namah, Ruru Bhairav Shri Padukaam Poojayami Tarpayami Namah.

20. Om! Hreem ह्रींAim (ऐं) Shreem (श्रीं) Chand Bhairvaya Matangyai Namah, Chand Bhairav Shri Padukaam Poojayami Tarpayami Namah.

21. Om! Hreem ह्रींAim (ऐं) Shreem (श्रीं) Krodh Bhairvaya Matangyai Namah, Krodh Bhairav Shri Padukaam Poojayami Tarpayami Namah.

22. Om! Hreem ह्रींAim (ऐं) Shreem (श्रीं) Unmat Bhairvaya Matangyai Namah, Unmat Bhairav Shri Padukaam Poojayami Tarpayami Namah.

23. Om! Hreem ह्रींAim (ऐं) Shreem (श्रीं) Kapaal Bhairvaya Matangyai Namah, Kapaal Bhairav Shri Padukaam Poojayami Tarpayami Namah.

24. Om! Hreem ह्रींAim (ऐं) Shreem (श्रीं) Bheeshan Bhairvaya Matangyai Namah, Bheeshan Bhairav Shri Padukaam Poojayami Tarpayami Namah.

25. Om! Hreem ह्रींAim (ऐं) Shreem (श्रीं) SanghaarBhairvaya Matangyai Namah, Sanghaar Bhairav Shri Padukaam Poojayami Tarpayami Namah.

Offering flowers and rice etc chant the following,

*Abhisht Sidhim May Dehi Sharnagata Vatsale,
Bhaktaya Samarpaye Tubhyam Chaturth Avaran Archanam.*

5th Avaran (16 Petal Lotus) Poojan:

Perform the poojan of 16 divinities in the sixteen petals of the lotus with flowers, rice and water as follows,

26. Om! Hreem ह्रींAim (ऐं) Shreem (श्रीं) Vamayai Matangyai Namah, Vama Shri Padukaam Poojayami Tarpayami Namah.
27. Om! Hreem ह्रींAim (ऐं) Shreem (श्रीं) Jyeshthayai Matangyai Namah, Jayeshtha Shri Padukaam Poojayami Tarpayami Namah.
28. Om! Hreem ह्रींAim (ऐं) Shreem (श्रीं) Raudrayai Matangyai Namah, Raudra Shri Padukaam Poojayami Tarpayami Namah.
29. Om! Hreem ह्रींAim (ऐं) Shreem (श्रीं) Shantiyai Matangyai Namah, Shanti Shri Padukaam Poojayami Tarpayami Namah.
30. Om! Hreem ह्रींAim (ऐं) Shreem (श्रीं) Shraddhayai Matangyai Namah, Shraddha Shri Padukaam Poojayami Tarpayami Namah.
31. Om! Hreem ह्रींAim (ऐं) Shreem (श्रीं) Maheshwaryai Matangyai Namah, Maheshwari Shri Padukaam Poojayami Tarpayami Namah.
32. Om! Hreem ह्रींAim (ऐं) Shreem (श्रीं) Kriyayai Matangyai Namah, Kriya Shri Padukaam Poojayami Tarpayami Namah.
33. Om! Hreem ह्रींAim (ऐं) Shreem (श्रीं) Luxmiyai Matangyai Namah, Luxmi Shri Padukaam Poojayami Tarpayami Namah.
34. Om! Hreem ह्रींAim (ऐं) Shreem (श्रीं) Srishtiyai Matangyai Namah, Srishti Shri Padukaam Poojayami Tarpayami Namah.
35. Om! Hreem ह्रींAim (ऐं) Shreem (श्रीं) Mohinyai Matangyai Namah, Mohini Shri Padukaam Poojayami Tarpayami Namah.
36. Om! Hreem ह्रींAim (ऐं) Shreem (श्रीं) Pramthayai Matangyai Namah, Pramtha Shri Padukaam Poojayami Tarpayami Namah.
37. Om! Hreem ह्रींAim (ऐं) Shreem (श्रीं) Shwasinyai Matangyai Namah, Shwasini Shri Padukaam Poojayami Tarpayami Namah.
38. Om! Hreem ह्रींAim (ऐं) Shreem (श्रीं) Vidyutlatayai Matangyai Namah, Shri Padukaam Poojayami Tarpayami Namah.

39. Om! Hreem ह्रीं Aim (ऐं) Shreem (श्रीं) Sundaryai Matangyai Namah,
Sundari Shri Padukaam Poojayami Tarpayami Namah.

40. Om! Hreem ह्रीं Aim (ऐं) Shreem (श्रीं) Nandayai Matangyai Namah,
Nanda Shri Padukaam Poojayami Tarpayami Namah.

41. Om! Hreem ह्रीं Aim (ऐं) Shreem (श्रीं) Nandbudhyai Matangyai Namah,
Nandbudhi Shri Padukaam Poojayami Tarpayami Namah.

Offering flowers and rice etc chant the following,

*Abhisht Sidhim May Dehi Sharnagata Vatsale,
Bhaktaya Samarpaye Tubhyam Pancham Avaran Archanam.*

6th Avaran Poojan:

In the 3rd line of Bhoopur perform poojan of the devis by offering flowers,
rice and water as per the following sequences at respective places.

42. Om! Hreem ह्रीं Aim (ऐं) Shreem (श्रीं) Matangyai Namah, Matangi Shri
Padukaam Poojayami Tarpayami Namah.

43. Om! Hreem ह्रीं Aim (ऐं) Shreem (श्रीं) Mahamatangyai Namah, Maha
Matangi Shri Padukaam Poojayami Tarpayami Namah.

44. Om! Hreem ह्रीं Aim (ऐं) Shreem (श्रीं) Mahaluxmayai Matangyai Namah,
Mahaluxmi Shri Padukaam Poojayami Tarpayami Namah.

45. Om! Hreem ह्रीं Aim (ऐं) Shreem (श्रीं) Sidhyai Matangyai Namah, Sidhi
Shri Padukaam Poojayami Tarpayami Namah.

46. Om! Hreem ह्रीं Aim (ऐं) Shreem (श्रीं) Vighneshaya Matangyai Namah,
Vighnesh Shri Padukaam Poojayami Tarpayami Namah.

47. Om! Hreem ह्रीं Aim (ऐं) Shreem (श्रीं) Durgayai Matangyai Namah, Durga
Shri Padukaam Poojayami Tarpayami Namah.

48. Om! Hreem ह्रीं Aim (ऐं) Shreem (श्रीं) Batukaya Matangyai Namah, Batuk
Shri Padukaam Poojayami Tarpayami Namah.

49. Om! Hreem ह्रीं Aim (ऐं) Shreem (श्रीं) Kshetrapalaya Matangyai Namah,
Kshetrapaal Shri Padukaam Poojayami Tarpayami Namah.

Offering flowers and rice etc chant the following,

*Abhisht Sidhim May Dehi Sharnagata Vatsale,
Bhaktaya Samarpaye Tubhyam Shashth Avaran Archanam.*

7th Avaran Poojan:

In the second line of the Bhoopur, perform the poojan of ten Dikpaals (Direction Devtas) with flowers, rice and water as per following mantras.

50.East

Om! Lam(लं) Indraye Namah, Indra Shri Padukam Poojayami Tarpayami Namah.

51.East-South

Om! Ram(रं) Agnaye Namah, Agni Shri Padukam Poojayami Tarpayami Namah.

52.South

Om! Yam(यं) Yamaye Namah, Yam Shri Padukam Poojayami Tarpayami Namah.

53.South West

Om! Ksham (क्षं) Nairittyey Namah, Naritti Shri Padukam Poojayami Tarpayami Namah.

54.West

Om! Vam(वं) Varunaye Namah, Varun Shri Padukam Poojayami Tarpayami Namah.

55.North West

Om! Yam(यं) Vayavye Namah, Vayave Shri Padukam Poojayami Tarpayami Namah.

56.North

Om! Kum(कुं) Kuberaye Namah, Kuber Shri Padukam Poojayami Tarpayami Namah.

57.North East

Om! Ham(ॐ) Ishanaye Namah, Ishan Shri Padukam Poojayami Tarpayami Namah.

58.North-NE

Om! Aaam(ॐ) Brahmane Namah, Brahm Shri Padukam Poojayami Tarpayami Namah.

59.South-SW

Om! Hrim(ॐ) Anantaye Namah, Anant Shri Padukam Poojayami Tarpayami Namah.

In the third outer most line of the Bhoopur perform the poojan for Ten respective armaments of the direction devtas or divinities with flowers, rice and water in the following mentioned sequence with mantras.

60.East

Om! Vam Vajraye Namah, Vajra Shaktih Shri Padukam Poojayami Tarpayami Namah.

61.South-East

Om! Sham Shaktaye Namah, Shaktim Shri Padukam Poojayami Tarpayami Namah.

62.South

Om! Dam Dandaye Namah, Dand Shakti Shri Padukam Poojayami Tarpayami Namah.

63.South-West

Om Khadgaye Namah, Khadag Shakti Shri Padukam Poojayami Tarpayami Namah.

64.West

Om! Pam Pashaye Namah; Pash Shakti Shri Padukam Poojayami Tarpayami Namah.

65.Norht-West

Om! Am Ankushaye Namah, Ankush Shakti Shri Padukam Poojayami Tarpayami Namah.

66.North

Om! Gam Gadaye Namah, Gada Shakti Shri Padukam Poojayami Tarpayami Namah.

67.North-East

Om Strim Trishoolaye Namah, Trishool Shakti Shri Padukam Poojayami Tarpayami Namah.

68.West-SW

Om! Pam Padmaye Namah, Padam Shakti Shri Padukam Poojayami Tarpayami Namah.

69.NE-E

Om! Cham Chakraye Namah, Chakra Shakti Shri Padukam Poojayami Tarpayami Namah.

*Abhisht Sidhim May Dehi Sharnagata Vatsale,
Bhaktaya Samarpaye Tubhyam Chaturth Avaran Archanam.*

Aarartikam Kuryat (Do Her Aarti).

After Aarti, Take three circumabulations of the Devi, pranam with yoni mudra, prostrate in front of Her and offer Kshama Prarthana as below:

*Avahanam Na Janami, Na Janami Visarjanam
Poojanam Na Janami Kshamyataam Parmeshwareem.
Mantraheenam Kriyaheenam Budhiheenam Maheshwari,
Yat Poojitam Maya Devi Paripoornam Tadastu Mei.
Guhayati Guhya Goptri, Tvam Ghrina smat Kritam Japan,
Sidhi Bhavtu Ma Devi, Tvat Prasadan Maheshwari.*

Raise the flower from the middle of the yantra in both hands and bring closer to the nose and inhale the Devi from it back in to own heart and establish her there.

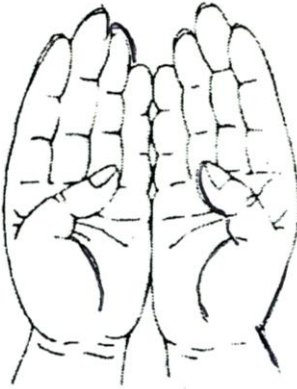
Thus end the Yantra Poojan of Shri Matangi Devi.

Following are the 108 names of Shri Matangi devi, which can be used with 'Namah' for Poojan, 'Tarpayami' for Tarpan **on the Yantra** and 'Swaha' for Havan.

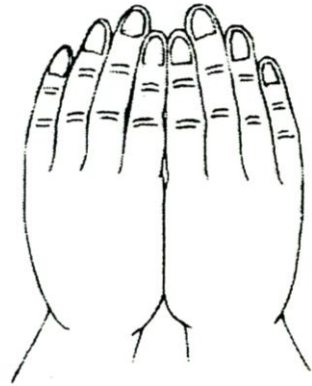
Shri Mahamat Matangyai Namah¹
 Shri Sidhi Rupayai Namah²
 Shri Yoginyai Namah³
 Shri Bhadra Kalyai Namah⁴
 Shri Ramayai Namah⁵
 Shri Bhawanyai Namah⁶
 Shri Bhaya Pritidayai Namah⁷
 Shri Bhooti Yuktayai Namah⁸
 Shri Bhava Radhitayai Namah⁹
 Shri Bhooti Sampatti Karyai Namah¹⁰
 Shri Janadheesh Matre Namah¹¹
 Shri Dhanagaar Drishtayai Namah¹²
 Shri Dhaneshrchitayai Namah¹³
 Shri Dheevarayai Namah¹⁴
 Shri Dheevarangyai Namah¹⁵
 ShriPrakrishtayai Namah¹⁶
 Shri Prabha Rupinyai Namah¹⁷
 Shri Kaam Roopayai Namah¹⁸
 Shri Prahrishtayai Namah¹⁹
 Shri Maha Kirtidayai Namah²⁰
 Shri Karn Nalyai Namah²¹
 Shri Kaalyai Namah²²
 Shri Bhagaghor Rupayai Namah²³
 Shri Bhagangyai Namah²⁴
 Shri Bhagavahayai Namah²⁵
 Shri Bhag Pritidayai Namah²⁶
 Shri Bheem Roopayai Namah²⁷
 Shri Bhawani Maha Kaushikyai Namah²⁸
 Shri Kosh Poornayai Namah²⁹
 Shri Kishoryai Namah³⁰
 Shri Kishor Priyanand Ihayai Namah³¹
 Shri Mahakarnayai Namah³²
 Shri Karnayai Namah³³
 Shri Karm Sheelayai Namah³⁴
 Shri Kapalyai Namah³⁵
 Shri Prasidhayai Namah³⁶
 Shri Mahasidh Khandayai Namah³⁷
 Shri Makaar Priyayai Namah³⁸
 Shri Maan Roopayai Namah³⁹
 Shri Maheshyai Namah⁴⁰
 Shri Mahaulasinyai Namah⁴¹
 Shri Lasya Leela Layangyai Namah⁴²
 Shri Kshamayai Namah⁴³
 Shri Kshem Sheelayai Namah⁴⁴
 Shri Kshapa Karinyai Namah⁴⁵
 Shri Akshaya Preetida Bhooti Yukta Bhavanyai Namah⁴⁶
 Shri Bhavaradhita Bhooti Satyatmikayai Namah⁴⁷
 Shri Prabodh Bhasitayai Namah⁴⁸
 Shri Bhanu Bhasvat Karayai Namah⁴⁹
 Shri Chalat Kundalayai Namah⁵⁰
 Shri Kamini Kant Yuktayai Namah⁵¹
 Shri Kapaalachalayai Namah⁵²
 Shri Kaalkodharinyai Namah⁵³
 Shri Kadambpriyayai Namah⁵⁴

Shri Kotaryai Namah⁵⁵
 Shri Kot Dehayai Namah⁵⁶
 Shri Kramayai Namah⁵⁷
 Shri Kirtidayai Namah⁵⁸
 Shri Karn Roopayai Namah⁵⁹
 Shri Kakshamyai Namah⁶⁰
 Shri Kshamangyai Namah⁶¹
 Shri Kshayapremroopayai Namah⁶²
 Shri Kshapayai Namah⁶³
 Shri Kshay Akshayai Namah⁶⁴
 Shri Kshayavahayai Namah⁶⁵
 Shri Kshay Prantarayai Namah⁶⁶
 Shri Kshavat Kaaminyai Namah⁶⁷
 Shri Ksharinyai Namah⁶⁸
 Shri Ksheer Pooshayai Namah⁶⁹
 Shri Shivangyai Namah⁷⁰
 Shri Shakambharyai Namah⁷¹
 Shri Shakdehayai Namah⁷²
 Shri Mahashak Yagyayai Namah⁷³
 Shri Phal Prakashayai Namah⁷⁴
 Shri Shakavaha Shakakhya Shakayai Namah⁷⁵
 Shri Shakaksh Kshantroashayai Namah⁷⁶
 Shri Suroshayai Namah⁷⁷
 Shri Surekhayai Namah⁷⁸
 Shri Mahashesh Yagyopveet Priyayai Namah⁷⁹
 Shri Jayanti Jaya Jagrit Yogya Roopayai Namah⁸⁰
 Shri Jayangyai Namah⁸¹
 Shri Jap Dhyam Santush Sangyayai Namah⁸²
 Shri Jaya Pran Roopayai Namah⁸³
 Shri Jaya Swarn Dehayai Namah⁸⁴
 Shri Jaya Jwalinyai Namah⁸⁵
 Shri Yaminyai Namah⁸⁶
 Shri Yamyarupayai Namah⁸⁷
 Shri Jagan Matri Rupayai Namah⁸⁸
 Shri Jagat Rakshanayai Namah⁸⁹
 Shri Swadah Vaushadantayai Namah⁹⁰
 Shri Vilamb Avilambayai Namah⁹¹
 Shri Shadangayai Namah⁹²
 Shri Mahalamb Roopasi Hastapada Harinyai Namah⁹³
 Shri Mahamangalayai Namah⁹⁴
 Shri Mangal Prem Kirtayai Namah⁹⁵
 Shri Nishumbh Kshidayai Namah⁹⁶
 Shri Shumbh Darpatvahayai Namah⁹⁷
 Shri Anandbeejadi Swaroopayai Namah⁹⁸
 Shri Mukti Swaroopayai Namah⁹⁹
 Shri Chand Mundapadayai Namah¹⁰⁰
 Shri Mukhya Chandayai Namah¹⁰¹
 Shri Prachand Prachandayai Namah¹⁰²
 Shri Maha Chand Vegayai Namah¹⁰³
 Shri Chalat Chamarayai Namah¹⁰⁴
 Shri Chamara Chandra Kirtayai Namah¹⁰⁵
 Shri Su-Chamikarayai Namah¹⁰⁶
 Shri Chitra Bhoosh Ujjwalaangyai Namah¹⁰⁷
 Shri Su-Sangeet Geetayai Namah¹⁰⁸

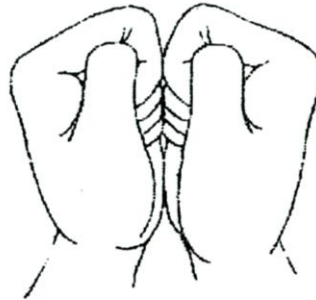
MUDRA SECTION



1. AVAHANI MUDRA



2. SANSTHAPANI MUDRA



3. SANNIRODHINI MUDRA



4. SANNIDHAPANI MUDRA



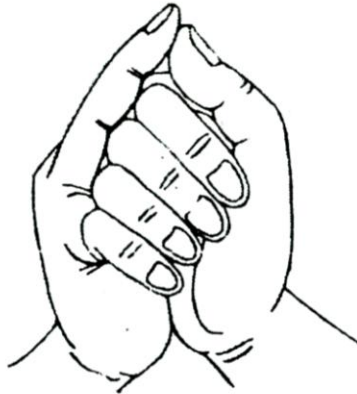
5. SAMMUKHI-KARANI MUDRA



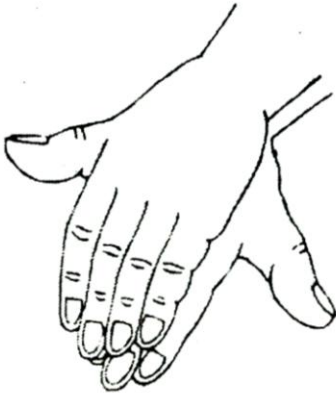
6. ANKUSH MUDRA



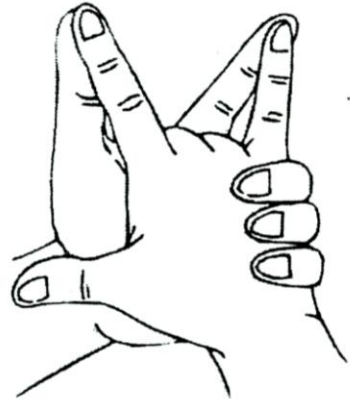
7. DHENU MUDRA



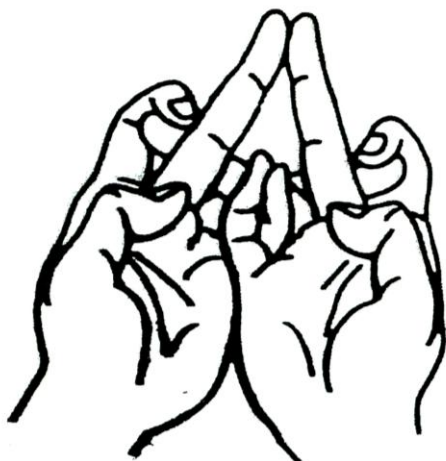
8. CONCH MUDRA



9. MATASYA MUDRA



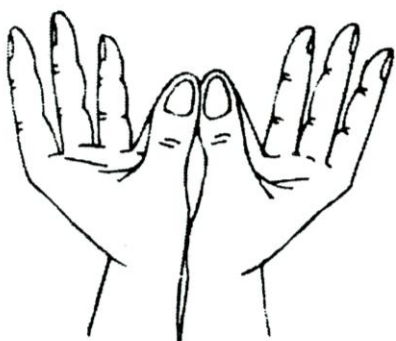
10. KOORM MUDRA



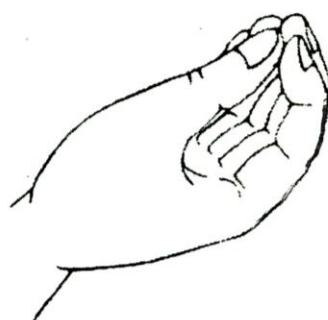
11. YONI MUDRA



12. TATTVA MUDRA



13. JWALINI MUDRA



14. GRAAS MUDRA



15. VYAN MUDRA



16. UDAN MUDRA



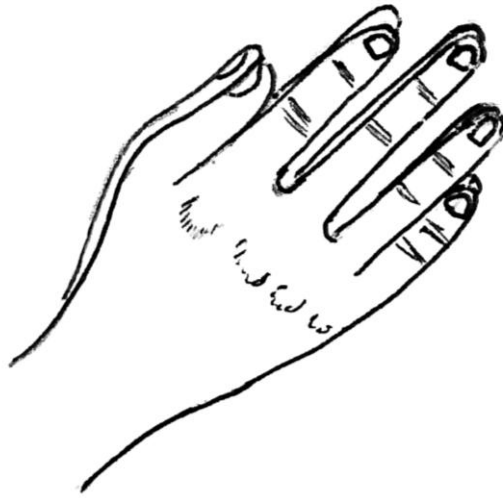
17. PRAN MUDRA



18. APAN MUDRA



19. SAMAN MUDRA



20. TRIKHAND MUDRA



21. KHECHARI MUDRA

Om! SahnavavatuSah nau Bhunaktau

(ॐसहनववतुसहनौभुनक्तु)

Sah Viryam Karvavahai

(सहवीरयम्करवावहै)

TejasvinaAvdhitam-astu

(तेजस्विनावधीतमस्तु)

MaVidwisha Vahai.

(माविद्वावहै)

Om! Shantih, Shantih, Shantih.

(ॐशान्तिःशान्तिःशान्तिः) ॥

Without Yantra, Mantra and Tantra Prasad (fruit) of the devta is extremely difficult. Yantra is the gross body of the Devta/divinity. Poojan, Nyas and Mudra etc. are the tantra of the devta. Mantra is the causal body of the devta. Devtas are under the control of Yantra, Tantra and Mantra.....

